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THE MESSAGE OF "GIVE"

Shri Govind Vallabh Pant

Vinoba halted at Bahedi in Bareilly District on 4-1-'52. By chance Pandit Govind Vallabh Pant, Chief Minister, U.P., happened to pass by on the same day. On the entry of Vinoba in U.P., Pantji had expressed his desire to meet him as soon as convenient, but could get an opportunity to do so only that day. Vinoba greeted him with the remark "two vagrant planets meet by chance". Pantji expressed his admiration for the work Vinoba was doing, and the awakening he had created. The amount of land gifted was not important, he said. What was important was the change of atmosphere. It was of great moment both in India and in the larger world context. Vinoba's mission would pave the way for legislation.

Vinoba replied that hence it was that he called legislation as affixing final seal on a transaction already achieved.

Shri Pant agreeing added that it was because people did not understand that function of legislation, that reactionary tendencies arose.

Sarvodaya Sammelan & the Target of Five Lakh Acres

There were some new features in Vinoba's post-prayer speech of the day. At the beginning it was revealed that the Sarvodaya Conference was to meet at Sevapuri (Banaras District) from April 12 to 15. Vinoba said that if every district offered 10,000 acres, his target of five lakh acres would be completed by then. The share for each district was a moderate one, and if all holders did their part it would result in a non-violent revolution in the society.

A Moving School

Vinoba explained how a non-violent army could be raised in Uttar Pradesh and how the present Land-Gift-Tour could become a training school for workers and a moving nucleus of public weal. He had been moving, Vinoba said, for three months already, and was to do so till June, that is for six months more. Thus he would be touring for nine months, which along with three months of rains would mean one full year. Of these twelve months, he had given one month to Madhya Pradesh. He was glad that he would come into particular contact with U.P., which was the heart of Bharat. Along with the work of the Land-Gift-Mission, he would be able to know and establish direct contact with the workers of every district. Even if he found from every district only one good worker, who had absolute faith in peace, non-violence etc., these fifty workers would be able to achieve more than an organization of even a lakh workers of weak faith. It was the peculiarity of non-violence that its power did not depend upon numbers. If there were only fifty workers who were men of God, free from pride and above all groups and parties, they could alter the face of India. The reason was that it was real concrete work which they were doing. It was not mere speculative. A Bengali and a South Indian worker had lived with Vinoba for some days during the present tour, learnt Vinoba's method and returned to their places with new light. That was how workers got a training. The constructive workers had drawn up a picture of Free India and expected that they would be able to realize their dreams. But their expectations had not been fulfilled. Hence, they felt dejected. But the Land-Gift-Mission had dispelled despair and inspired cheer. They have been filled with a new hope and have begun to see a new light which will lead the country towards a non-violent revolution.

The Message of "Give"

Vinoba also referred to the morning interview with Shri Pant, and added that now-a-days they thought only of what they could take from others; no one considered what they might give to others. Vinoba, however, laid stress on giving. Taking was trivial, greatness lay in giving. When people begin to take, they cut the world into small pieces; selfish instincts come into free play, everyone tries to exploit another, and grab at whatever can be caught hold of. This was unbecoming in India, which was the homeland of Hindus, Muslims, Parsis and others. If they all thought of taking, they could not live in peace

and amity. On the other hand, if they thought of giving, the country would be united, and by setting an example would spread the message of hope to the countries of the world.

The world was looking to India for guidance. There were about 200 non-Indians on the list of the Sarvodaya Samaj. They took great interest in what India did. Their eyes eagerly watched the attitude of Jawaharlal Nehru on every important question of international importance. They all expected that something beneficial to all would arise out of the various unique movements of India. If the "Give" spirit became popular, it will save not only India, but the whole world.

Vinoba explained how the Land-Gift-Mission was a means of ushering *Sarvodaya*. It would not encourage idleness in the people who got the land, but would stimulate them to work hard. The gift blessed both the giver and the receiver. When the givers and the takers were united with ties of friendship, the village would become a unit of strength. They had all heard stories of Krishna. He always gave. He distributed all the butter of Gokul to the people. They had heard also of the mutual love of the Pandavas and of Rama's love for his monkey army. The Quran also said: "Even from the little that God grants you, give something to others". If one had no money, he should give from his other belongings. If he had no possessions, he must serve with his body. Then alone we worked for God. This was the common teaching of every religion. A person who lived thus was a worshipper of God, whether he uttered Rama and Lakshman, or Allah as the names of God. The others taking pride in calling themselves Hindus, Muslims, Parsis and the rest, were mere nominally so. Vinoba wished that every one became a true Hindu, a true Muslim, a true Parsi and so on.

Vinoba said that he wanted lakhs of acres of land. The demand looked strange, but really there was nothing novel in it. Let everyone realize that whatever we possess was meant for being passed on to others, and he would understand the naturalness of his (Vinoba's) demand.

(Based on several reports) K.

Sarvodaya Sammelan

The next Sarvodaya Sammelan will be held at Sevapuri (near Banaras, U.P.) from 13th to 15th April, 1952 (both days inclusive). If necessary, the Conference will be extended to the 16th also.

Members will receive invitations, concession forms etc. in due time.

Sevagram,
10-2-'52

VALLABHSWAMI,
Jt. Secretary,
Sarvodaya Samaj

AN APPEAL TO U. P. ZAMINDARS

(*Baba Raghavdas*)

In the Uttar Pradesh it was customary for the Zamindars to make over to their *halwahas*, (literally, ploughmen, or labourers whom the Zamindar employs on a permanent basis for his agricultural work) some land (an acre or two) for their personal use. This land was of the kind known as *sir*, i.e. the land which lay on the outskirts. Lately, ever since the question of the abolition of Zamindari began to be debated, the Zamindars have dispossessed the poor *halwahas* of the gift and snatched away from their gasping hands lakhs of acres of land. This was at the root of disturbances which broke out recently in the Balia District, and ended in the death of seventeen men, women and children. It was a sad mistake on the part of the Zamindars to have dispossessed them of their fields, their sole means of livelihood, considering the fact that they had served them loyally for generations and were like a part of their families. If anything, they deserved pensions for their long and loyal service; but they have been thrown on the street instead.

It is surmised that such land may well be in the neighbourhood of a crore of acres. We have not got correct statistics; however, to put at its lowest the figure for such land must still be of the order of lakhs. Shri Vinoba's *bhu-dan-yajna* affords the most welcome opportunity to right this wrong, and have the joy and glory that comes out of participation in a great humanitarian cause. I, therefore, appeal most humbly albeit quite urgently to all Zamindars, brothers and sisters alike, to restore this land to the dispossessed *halwahas* through Vinobaji. They should fill in the *bhu-dan* forms and gift away the land so snatched to their former tillers. The Hyderabad Government passed a special order to facilitate the gifts of land, the gift-deeds have been exempted from registration fees. Similar orders are expected to be passed by other Governments as well. Therefore there is no question of any other expenses save a little of generosity. For the Zamindars who realize the wrong they have done, but who hesitate to own it for fear of loss of face or prestige, here is offered a supreme opportunity to rectify it at the hands of a saint. It is common experience that man feels hesitant in confessing his mistake; but a mistake that is likely to imperil the well-being of the community and one's own safety along with it, cannot and should not be persisted in. It should therefore be rectified at the earliest opportunity, and with utmost grace, so that the greater good of the community and the donors themselves as part of it might follow. It will be a really noble sight to see the Zamindars give the land back to the *halwahas* of their own will in the presence of the village and the village-elders. The grateful *halwaha* laid under the debt of love will

forget the wrong done to himself and once again attach himself to his Zamindar in loyal service as one of his family. It will initiate in the village a new era of goodwill and amity. The time is fast approaching when the labour of the farm labourer will be accorded a higher value than the price of the piece of land. We hope that the Zamindars will take full advantage of this golden opportunity and clothe themselves in lasting glory by rising equal to it.

(Translated from Hindi)

SOYA-MILK AND CURDS — II

(*By Krishna Chandra*)

Soya-milk can be prepared at home as follows:

1. One pound of soya-beans is necessary for preparing 6 lb. of milk. So take the quantity of seeds according to your requirement of milk or curds.

2. Soak them in water overnight.

3. Throw away the water in the morning and wash the seeds with fresh water.

4. Put the wet seeds in a basket and put a cover over it, or tie them up in a cloth, to allow them to sprout.

5. After 24 hours, they will sprout sufficiently. The sprouted seeds should be rubbed well so that their outer covering gets separated from the seeds. This is a process which may profitably be learnt from one who has practised it, as otherwise the process will take a longer time and consume more water than necessary.

6. After the removal of the outer covering, put the seeds in hot water (70°C. or 160°F.) with a little soda bi-carb (.04 — .06 per cent, i.e. about 4 grains to a lb. of water) for 10 to 15 minutes. This will considerably remove the bitter taste and colour of the seeds. It will also reduce an element, which affects the nutritional value of soya protein. Later when the seeds are boiled this is further removed.

7. Throw out the above water and wash the seeds with fresh water two or three times.

8. The seeds should then be crushed into a paste on a crushing stone slab or in a mortar. The one used in the South for crushing *idli* materials is very convenient.

9. Mix the paste with plenty of water — six lb. to a lb. of seeds — and boil it on fire, with about a quarter of a tola of white lime (calcium oxide). At the time of boiling, it should be continuously stirred with a spoon or other stirrer, otherwise it will spill over. This will happen for about 20 minutes, whereafter, it will boil quietly without creating foams. This indicates that the paste has been well roasted.

10. Put down the pot, till it gets a little cool, and, then, filter it through a clean tough cloth. If it is less than six lb. to a lb. of seeds sufficient water might be added at the time of filtering. All the liquid should be pressed out of the cloth holding the unfiltered precipitate. The latter may be mixed with bread flour. As it contains much protein, it is not so easy to digest, but is nutritious for strong stomachs. (At the Ashram, a part of it is mixed with bread-flour, and the rest is fed to cows).

The filtered liquid is soya-milk.

The cat has not so far touched this milk.

11. The curd is prepared in the same way as that from ordinary milk by mixing it with a little curd. It makes a better curd than cow's milk, and is easily formed even in winter. It can also be mixed with cow's milk to prepare the curd from it. If a little salt and a tola of *gur* per 1½ lb. of milk is added at the time of mixing it with curd, the taste is much improved. The curd keeps well for even 4 or 5 days, except that it gets more sour. The addition of lime (calcium oxide) is regarded as wholesome, as it supplies the deficient calcium content of soya-milk.

Soya-milk generally contains —

Protein	4.2%
Fat	3.4%
Carbohydrate	1.8%

Vitamin A 2/3 of cow-milk.

B complex and C — a little more than cow's milk.

(Soya-milk can be made without allowing the seed to sprout. Such milk lacks vitamins B & C.)

On the whole, soya-milk is said to be 90% in nutritional value, in comparison to cow-milk.

A word about the cost of soya-milk. The present price of soya seeds is about 7 to 8 as. per seer (80 tolas). It will make 12 lb. of milk. To this add the cost of 8 tolas of *gur*, and 3 hours of labour. If the last is valued at 3 as. per hour, the total cost may be assessed at Re 1-4 to 1-5 annas, i.e. less than 2 as. per lb.

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HARIJAN

Feb. 16 1952

ADJUNCTS OF PRAYERS

An esteemed friend writes :

"..........you have taken up the question of 'Common Prayers' in the *Harijan* of 19th January. As one deeply interested in the matter, I want to try to guide our thinking and procedure here in South India. For example, several of our Christian friends are troubled when we use in our common prayers the names of incarnations. I also feel it would be better to use the commonly accepted words for God rather than the names of incarnations. However, I want to go into the matter more fully and consult interested friends and will be grateful for any suggestions you have to make."

Prayers, as usually held in Ashrams and educational institutions, generally consist of three or four parts : (a) the text for daily recitation by the whole congregation ; (b) one or more hymns (*bhajans*). These are frequently sung by one or two members and listened to by the rest, or occasionally led by one or two members and repeated by the rest ; (c) a *nam-dhun* or repeated singing of small couplets or rhymes in chorus. They usually mention names of God, gods, incarnations, revered saints, or may even be moral teachings or inspiring thoughts in simple verses ; and (d) reading from a religious or other good book, or a discourse.

Of these four parts, only the first i.e., the text prescribed for daily recitation by the whole congregation, should be looked upon as "Common Prayer". Since every inmate of the institution is expected to join in and recite that prayer the sense or a sentiment expressed in every verse of its text should be acceptable to a reasonable follower of every particular religion among the inmates of the institution concerned. Of course, he must have renounced the superstition that there can be no hallowed prayer, unless it is in a particular language selected from one particular scripture only, or that any particular religion being based on totally different conceptions, nothing taken from the scriptures of that religion can be recited by him. To give concrete examples : if a Vaishnava says that he objects to a text, simply because it forms part of a Shaivaite scripture, or a Christian or Muslim objects to a text from the immense lore of Hinduism, simply because it has the appearance of a religion with many gods and believes in incarnations ; or a Hindu likewise objects to selections from the texts of the Christian or the Muslim literature, it is a demand which cannot be satisfied in a common prayer. But it is reasonable to demand that the particular text selected for the common prayer does not contain a sense or sentiment expressly negatived by any religion or code of ethics.

This acceptableness to every member should be confined to the fixed text of the prayers only.

In regard to hymns and *nam-dhuns*, a greater latitude has to be allowed. It should not be, and is usually not, compulsory for the members of the congregation to participate in singing a *bhajan* or a *nam-dhun*. At times a hymn might be in a language which he does not understand ; in the same way it may contain at times a sentiment with which his mind is unable to be in tune. Just as at a meal, when we do not like a particular dish, we just leave it untouched, and select only such things as suit us, so must be our attitude in regard to hymns and *nam-dhuns*. Tulsidas did not compose songs to Krishna, nor did Surdas to Rama. Like Tulsidas it is possible that a devoted follower of Rama may prefer the hymns to Rama only ; another may be a follower of Krishna, a third of Shiva, a fourth of Christ and so on. According to the inclinations of the hymn-singer or *nam-dhun* leader, the devotional dishes served might vary from day to day. If they do not speak evil of another religion, let those who cannot respond enthusiastically to a particular hymn or *nam-dhun* listen to it with respectful silence. This is nothing more than just good manners.

The *dhuns* generally contain a string of names. They are an ancient institution peculiar to the Hindus. They are very popular. They are educative. They attract children as well as adults, particularly men and women of simple faith. Their simple music and regular beats to time provide easy lessons in chorus singing. Their varied tones often create almost an intoxicating effect on the multitude and hold large gatherings spell-bound. Most people pay no attention to the contents and meaning of the *dhuns*. The contents disturb only a few zealous followers of a particular religion and this zeal is at times so unreasonable as might well be termed jealousy. Thus a Vaishnava does not like a *dhun* composed with the names of Shiva and vice versa. Often a devotee of Rama does not take kindly to a *dhun* with Krishna's name. Many Arya Samajists object strongly to names suggestive of incarnations, and want only such words as Om, Tatsat, Paramatma, Brahma, and words suggestive of divine attributes. So also do some Christians. Some Muslims object to Rama and Rahaman, Krishna and Karim, being stringed together. On the other hand some Hindus object to Ishwara and Allah being uttered together, not because Allah does not mean Ishwara, but because it is a Muslim designation of God. A good deal of controversy has been raised again and again on this matter. Various explanations are offered, but they do not carry conviction to everyone. I would rather not offer any explanation, but simply ask the questioner to accept that whomsoever these names refer to in a particular context, they are all venerable names in the religious

lore of millions of people. The veneration which the Christian has for Christ and the Muslim for Mahammad, is not less in intensity and quality than what the general Hindu has for Rama, Krishna or Shiva. In some form or another every religion has put in some one between the worshipper and his conceptional God. Simply the designation of that middle figure is different. Hence, whether one accepts or not that Christ is the Son of God, or that Mahammad is God's Prophet, or that Rama and Krishna are God's incarnations, let it be accepted that they are all hallowed names which inspire devout feelings and religious emotions. There can be no sin in uttering holy names.

It should be remembered in this connection that the *dhuns* do not always contain names of God only. There are some *dhuns* which string together names of celebrated saints only: for instance, in the well-known *dhun*, "*Nivritti, Jnandev, Sopana, Muktabai, Eknatha, Namdev, Tukaram*". Some *dhuns* contain merely moral teachings; e.g. "*Daya dharam-ko mul hai, papa mul abhiman*", etc. Moreover, it is allowed to the leader of the *dhuns* to make variations in the text of the *dhuns* and even compose new ones. It is so done everywhere.

So, in respect of both hymns and *dhuns* my suggestion to institutions would be that while every institution might have, for its general use, a list of hymns and *dhuns* approved by its responsible inmates, there should be an attitude of tolerance if some newcomer or even an inmate with a different urge happens to sing a hymn or lead a *dhun* with a different context. In the same way if one happens to attend a congregational prayer not of his own institution, and finds a *bhajan* or a *dhun* not suited to his way of thinking, he may not participate in singing it but let him not feel indisposed.

The same attitude should prevail in listening to a discourse or the reading of a book of a particular religion. If it does not contain directly or by suggestion anything disparaging or insulting to the great persons or scriptures of another religion, the mere fact that the speaker or book speaks with great praise and reverence the texts of a particular religion should not disturb the listeners of other religions. Of course, disparaging or insulting remarks about other religions would be resented. This is a fault which Christian and Muslim preachers have very often committed, and one of the reasons for the Hindu's antagonism towards them must be attributed to this incivility. Not that the followers of different sects in Hinduism itself have been free from this fault. Shaivas, Vaishnavas, Jains, Sanatanists, Arya Samajists have all passed through such stages of religious jealousy. These must be regarded as passing phases. *Sarva dharma samabhava* or at least tolerance is the ultimate attitude which comes into play as soon as experience grows and heated controversies subside.

Bombay, 26-1-'52 K. G. MASHRUWALA

IN THE ALIGARH UNIVERSITY

Vinobaji addressed the professors and students of the Aligarh University on 6th November, 1951. Dr. Zakir Hussein, Vice-Chancellor of the University, who gave a welcome to Vinobaji, while introducing him to the audience, spoke with great fervour and appreciation of the spiritual, moral and intellectual qualities of Vinoba and of his great scholarship. It was possible, Dr. Zakir Hussein said, that some people did not approve of Vinobaji's opinions. But their disapprobation would not hinder his work. He quoted the couplet:

पत्ता पत्ता बुटा बुटा हाल हमारा जाने है ।
जाने न जाने गुल न जाने, बाग तो सारा जाने है ।।

(Every leaf and every stalk know our condition well; but whether they as well as the flowers know it or not, the garden as a whole knows it).

"Vinobaji is one of those," said Dr. Zakir Hussein, "who save the nation from being dragged into evil. Such people do not allow the sleeping ones to keep asleep, nor allow the people to feel happy in doing evil things. They want to attract the people towards good and to get good acts done by them. They are the Conscience of the nation. It should be our effort to keep that Conscience always awake and alert. If the voice of such people cannot reach our ears, such ears need to be treated. If their advice does not enter the heart, the heart must be attended to. Vinobaji wants us to do apparently impossible things, that is, what cannot be easily done by men. But blessed are those who are willing to act as he desires; more blessed yet those who are actually doing so. Unfortunate are those who do not allow his message to reach their ears and to enter their hearts.

"Vinoba is going about on a mission of Land-Gifts at present. He is travelling on foot, through thorny roads. He asks for land from the landowners and persons who have sufficient to eat in order to distribute it to those who are landless and starving. His is a revolutionary programme. We all must give our hearty collaboration in this work."

Vinoba addressed the students for about an hour. (His speech is reported elsewhere). On the conclusion of his address, in response to the expectations of Vinoba, Dr. Zakir Hussein sought to clarify certain misunderstandings about the Aligarh University. He said that in his opinion there was no educational institution in India, at present, which presented Islam in a better form than what the Aligarh University could do. That responsibility had become even greater after Independence. There was a particular idea

behind the University. There were other ideas as well. But the one particularly behind it was that the Muslim community should understand the Western education. The founders of the University were associated with Britishers. The University had divided the country. The makers of Pakistan had been produced by it. But that was a past story. "But hereafter" the Vice-Chancellor continued, "if any person wanted to deprive the Muslims of their citizenship, he is not a well-wisher of the country. We belong to this country. Every grain of this land is as much ours as it is of Hindus, Sikhs or Christians. If anyone charges us as Pakistanis, he is an enemy of the country. The students sitting before us are not beasts; they are men. I have often reproached them for their defects. But none may call them wicked.

"Vinobaji, I have a complaint against you. I ask you as the good Conscience of our nation to save us from falsehood. Much false propaganda is being carried on here against us. It is not fair."

In the end Dr. Zakir Hussein apologized for having made Vinoba to walk over two miles extra in order to visit the University, and assured him that to compensate for that his students would tour two hundred miles in order to assist him in his Land-Gift Mission.

Dr. Zakir Hussein's appeal made Vinoba speak a few words once again. He was glad that Dr. Zakir had related the story. Vinoba was well-experienced in assessing the value of newspaper stories, and never relied upon mere paper reports. Newspapers did not discharge their responsibility well. Even when an event took place, it was their duty to make a careful inquiry into the matter and give authentic news. He hoped that Dr. Zakir's clarification would remove misunderstandings and all would collaborate in leading the country to progress. The University was like a mighty river. It started as a small spring, but gathered water from various independent streamlets and developed into a mighty Ganga, which was always holy. Dr. Zakir Hussein's Vice-Chancellorship was sufficient to dispel all doubts.

Before parting Dr. Zakir Hussein announced a gift of one hundred *bighas* of land on behalf of an anonymous friend.

Vinobaji inspected the Arabic library of the University and was pleased to see beautiful manuscripts of old Arabic books.

(Translated from Hindi) D. M.

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INDIAN ISLAM

(VINOBA'S ALIGARH SPEECH)

A Resume

At the outset Vinoba gave a short account of his way of life and work during Gandhiji's lifetime and the circumstances which led him to move about and to decide to do so on foot. He then referred to his Telangana tour. "It is not possible to give an adequate picture in words of the condition of the people there. The people were in panic. Zamindars had left their villages and gone to reside in cities. The rich also had fled into the towns. There had been considerable destruction of life and property. The people had become sick of Communists. But they were between the devil and the deep sea. The Communists attacked them in the night and the Police and the Military harassed them in the day.

"Such was the condition when I reached there. I shall not go into the details of my work. I shall simply say I tried as well as possible to serve everyone — the rich and the poor, the Communists and the Congressmen, the landlords and the peasants. Since I have always endeavoured to live as much as possible like the poor I have naturally a great love for them. But I claim to be a friend of the rich also and even of the Communists. These latter were living in hiding. Like wild beasts they were pursued in their hides. I tried to seek some way which would restore peace into the district. I saw that in that district the land problem was one, which, if properly solved, could establish peace.

"The Government had sent the Military to maintain peace in the district. It cost Rs 5 crores per annum to the Public Treasury. But an army is not competent to solve such problems. Soldiers are proper agents for hunting out tigers, but not for combating an ideology. Only an ideology can meet another ideology.

"To resume. The land problem struck me. But it is no easy task to ask for land. There are quarrels even between father and son for the sake of a piece of land. Moreover, land increases in value with the increase of population. Hence it was difficult to make myself bold to ask for gifts of land. But with a prayer to God, I asked. I said to myself that the Great Lord Who lives in every heart must be present in the hearts of the rich; and if He is awakened in ours, He will also become so in the hearts of the rich. So I used all my powers of persuasion. The result was that the minds of the people began to melt.

"I shall not say that the situation in Telangana is quite improved yet; but I can say that it has much improved.

"Thereafter, I returned to Wardha and engaged myself in cultivation. After the end of the monsoon, I resumed my tour, and have been touring in the north from village to village asking for land-gifts. I believe that God has inspired me to ask. He will also inspire others to give. He does not do things in a half-hearted manner. When He creates a child, He also provides milk

for it in the mother's breast. It is not His way to produce hunger without arranging for the food. Hence, it is my firm faith that this Land-Gift Sacrifice will not benefit India only, but will also show to the world the way to save itself. Nations have resorted to various means for the solution of their problems. If they find the right way, they will surely accept it.

" This is a short report of myself. Now allow me to address a few words concerning yourselves.

Self-Control

" You are all students, engaged in studies. Since man does not progress without knowledge, you devote some years of your life entirely to learning. This is good so far as it goes. But there is a factor which must accompany all learning. That factor is *self-control*. I say from my own experience and also of others that the greatest science to be learnt in life is the science of self-control. It is a knowledge, which all people including students must acquire. With self-control every branch of learning becomes useful; without it all learning is worthless. If you ride a horse, which you know how to keep in control, you are its master. If you cannot control it, it becomes your master and might bring you harm. It is the same thing with our body and its actions.

" Self-control can be well learnt only in childhood. It becomes difficult later on. It is extremely important to acquire control over one's senses and mind. If we identify ourselves with the mind, we cannot improve it. Hence it is necessary to know that you are not the mind. The mind is your servant, you are its master.

" Several people feel that they are free men, not slaves. They would do what pleases their mind. I say do not do what pleases your *mind*, but do what pleases *you*. A servant does what pleases his master, and if you do what pleases your mind, you behave like a servant.

" Mind is the repository of virtue as well as vice. But we want mind to be only virtuous. Hence, we want to increase and use its stock of virtue and to drive out vice. Hence, we cannot do what pleases the mind. If we yield to the dictates of the mind, we shall become slaves.

" Some people think that we must follow our passions and emotions. But passions are like steam. If it is well controlled, as in an engine, it is a great power. But if it is allowed to escape as soon as formed, it is wasted in the air. It can do nothing. In the same way, we must patiently examine our emotions and passions. If we exercise patience, the emotions become a power, like the steam. Brave are those who can control their passions, and act after careful deliberation. Hence the first thing to be achieved is control over passions and to direct them in the right channels, along the way of those, who have attained success in life. We must take work from our emotions as we do from a servant. This is a practical art and cannot be acquired from book-learning. Mere book-learning enslaves man."

Participate in Production

Emphasizing the need for everyone to take part in production, Shri Vinoba said that there was shortage of goods of almost every description: e.g. cow-milk, food-grains, fruits, cloth etc. There was only one way to solve this problem. Everyone should participate in production whatever his profession may be. No plan, however well-intentioned and designed it may be, could succeed unless it was one in which the entire nation could take part. If it failed to enlist popular co-operation it was fated to be a paper plan only. In the context of the present shortage of goods it was the duty of one and all to produce something: be he a student or a professor, a merchant or a buyer. For this reason, Gandhiji had placed before the nation the programme of *charkha*, in which everyone, even children and old men, could take part. But the *charkha* did not exclude other types of work; e.g. digging, grinding, gardening etc. Those who could do that were welcome to do so.

" God has created us with brain, hands and also hunger. If He had desired that only a few persons should produce things and others should do only intellectual work, He would have given only brains to some and only hands to others. For He is omnipotent. But He has not done so. He has given hunger to all and so also hands. It is, therefore, against His will that some persons should do only intellectual work like reading, writing etc., and the rest merely the physical labour of production. When our country is faced with the problem of all-round shortage, it is obligatory on all to do some sort of physical labour and take part in the production of one thing or another of man's daily requirements.

Aligarh's Special Role

" The third thing I want to speak about is the great hope which people entertain about this University. It was founded with a high aim. The University has played an important role in shaping the history of our country. This University should present a picture of our civilization. Islam came to India and gave the benefit of some of its characteristics to the country. So too did Christianity. Every culture has its merits and demerits. It is the province of the University to sift the two and reject demerits and assimilate merits.

" Hindus and Muslims — both have contributed to the greatness of the country. Both have done good as well as bad deeds. But the good of the country lies in forgetting the evil deeds and encouraging good ones. The Hindus should not think that they alone have built the country. The Muslims too, have contributed much. They (Hindus) should also remember that after all they all belong to this country. So also Muslims should ponder that Hindus and Muslims are one. Islam has produced saints even as Hinduism has done. Everyone, therefore, should respectfully study scriptures of both the religions.

Specialities of Each Religion

Hinduism:

"Every religion has its peculiar features. Vegetarianism is one of such peculiarities of Hinduism. I am of the opinion that the people of India as a whole will have to accept vegetarianism some day. I know that in the present context of food deficit it is difficult. But there is no doubt in my mind that all will have to accept this Hindu peculiarity and give up meat-eating as much as the Jains.

Christianity:

"The sentiment of service is predominant in the life of Christians. They have rendered good service to the patients of leprosy. The life of Jesus also disclosed this characteristic. We as Indians should fully assimilate this Christian sentiment.

Islam:

"The sentiment of brotherhood has been developed in Islam. We should do well to weave it in our life. What I mean is that every religion has made some signal contribution to humanity and we should make a study of such characteristics and try to translate them into our life. I hope that we shall be able to create an atmosphere of love and amity in our country.

A Great Kalma

"I have read a little of Islam. Of course not so much as would entitle me to be regarded as its scholar, but I can claim to have tried to understand the Quran. I particularly like ला अिलाह् अिल्लिल्लाह मुहम्मदुर् रसुलुल्लाह। (There is no other god except God, and Muhammad is the Prophet of God). In the first part it says that Allah is One. Every man would accept this. In the next half it says, "Muhammad is the Prophet of Allah". This is interpreted in different ways. Some interpret it to mean that Muhammad is the *only* Prophet of God. But this is incorrect. For Islam says, ला नुफ़रिकु बैंन अहदिम् मिर्रुसुलिह्। (We make no distinction among the various prophets that have come into the world). This is one of the fundamental tenets of Islam. Therefore the plain meaning of the text, "Muhammad is Allah's Prophet" is that no prophet can take the place of God, not even Muhammad. He was only a prophet of Allah.

Here "Muhammad" should not be restricted to Muhammad alone, but should include Rama, Krishna, Buddha, Mahavir and others. Thus if we understand this *kalma* in a broad sense, it should be acceptable to the whole world. No doubt some people might well say that for them Muhammad was enough. To children their father is enough. Though they would respect others' fathers also, but for their own purposes devotion to their own father serves them sufficiently. The Sikhs believe that there have been ten *gurus* for them and hereafter no more *guru* is to come. This may be sufficient for them. But it cannot be so said for the whole world. We cannot limit the doings of God. We can limit our own faith. A man may say that a particular *guru* or a guide is enough for him. But it should not be interpreted to mean that there was no room for other *gurus* or guides for other people. The teachings of various religions are harmonized by taking such broad interpretations.

"Viewed in this way Indian Islam has rendered a distinct service to the country. I do not know of Islam as known in other countries. So also Christianity. I saw in Malabar that the teachings of Jesus have been harmonized by them with those of Shankaracharya. I therefore believe that India has its own Islam as also its own Christianity.

"Dear Friends, whatever I have said was prompted with love only. It was as if I was speaking to myself."

(Translated from Hindi) D. M.

Election Organization

The praise heard from all sides, including candidates who have been defeated, for arrangements made by the Election Organization and the integrity of the staff engaged therein is the most gratifying feature of the general elections. The Election Commissioner must be congratulated for his organizing capacity, and all his officers and assistants for the discharge of their duties and functions in an able and upright manner. It shows that there is sufficient material in the public services, which can be relied upon, and can act like a leaven for raising the quality of the whole. The hope of *Shuddha Vyavahar* (Honest Life) Movement is based on such men found in every walk of life. I have always believed that it cannot be disease and evil alone that can be infectious. It must be possible for health and morality also to spread with vigour. That science has discovered and studied only evil germs, may be man's defective approach in the matter.

History records and we have known in our times how great and saintly men often create tremendous moral movements and make hundreds of men change their lives almost suddenly. Health and goodness have not been studied as well as disease and evil.

I hope that the good example set by the Election Department will infect also other Government departments as well as the general public.

Bombay, 4-2-'52 K. G. M.

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